BIOGRAPHICAL SUMMARY: Abraham Kelii Aka

"My sister (Mary) was only just about a year when my grandfather said he wanted the baby. So you know Hawaiians, them days, I don't know, they give 'em for hānai. So she was the lucky one because when my tūtū died she was the one that got most of the property that he had left behind. And to all of us guys, he gave one piece property to each person. And now they all, had got rid of them. Sold 'em. I'm the only one that has property. I kept my property and I still have 'em."

Abraham Keliiokapalapala Aka, known to Kōloa residents as Kelii, was born in Waiale'e, O'ahu on April 22, 1915. His grandfather was William Keaumaikai Bacle, a Hawaiian who owned large tracts of land in Pō'ipū and Kōloa, Kaua'i. When Kelii was a toddler, his mother, Isabel, and his stepfather, Joseph Rodrigues, moved the family to Pō'ipū. Kelii and his siblings lived in his grandfather's large home. Kelii grew up in and around Poipū, spending much of his time fishing and helping around his stepfather's cattle ranch.

Kelii attended Kōloa School until the seventh grade. While attending school, he worked at the Kaua'i Pineapple Company cannery in Lāwai. Upon leaving school, Kelii worked in various construction jobs and was also a Kaua'i County employee.

He still lives in Pō'ipū with his wife Carylin and daughter Kamalani, on land he inherited from his grandfather.

Tape No. 15-31-1-87

ORAL HISTORY INTERVIEW

with

Abraham Keliiokapalapala Aka (KA)

May 13, 1987

Po'ipū, Kaua'i

BY: 'Iwalani Hodges (IH)

IH: This is an interview with Abraham Kelii Aka, at his home in Po'ipū, Kaua'i, on May 13, 1987. The interviewer is 'Iwalani Hodges.

KA: When my grandfather told my mother to come home [i.e., Po'ipū], he was on his way out and he was old already. And he knew that his time was almost closed. So he told my mother to come home and bring my stepfather with her. My stepfather was a cowboy in Kahuku, [O'ahu]. Used to work for the Rathburns. We packed up and came home, and my [step]father took over all the cattle that my grandfather had, William [Keaumaikai] Bacle. So he raised the cattle and everything.

IH: And so you were born in Kahuku?

KA: Not Kahuku, Waiale'e, that's right next to Kahuku. I was born in Waiale'e.

IH: And when were you born?

KA: Nineteen fifteen, April 22, 1915.

IH: What was your mother's name?

KA: Isabelle. Her maiden name was Bolster. B-O-L-S-T-E-R.

IH: And your father? Your real father.

KA: My real father was Daniel Aka, A-K-A.

IH: Your mother had remarried before she moved here?

KA: Yeah, well, she left my father. And then she got married to my stepfather who was Joseph Rodrigues. He was pure Portuguese, but he was raised by Hawaiians. He was hanaied by Hawaiians. And he spoke the Hawaiian language fluently. He was raised from small.

(KA's daughter enters the room.)

This is my girl, Kamalani. Say hello.

Kamalani: Hello.

IH: This is your granddaughter?

KA: My daughter.

IH: Oh, this is your daughter?

KA: Yeah, with Carylin, my [present] wife. I never had any children of my own [before]. My first wife (Kalani) couldn't have any children. She was my brother's (i.e., George Telles') wife. When my brother died, she came home to Kaua'i and stayed with me and my mother. My mother was living at that time. And then I pity her because of the children. So I got married to her. And I stayed married until she died. She had cancer, and she died in Wilcox Hospital.

IH: But she had children from your brother?

KA: Yeah, that was from my brother. My brother, he was half-brother. Same mother, different father, see. His last name was Telles, mine is Aka. So when he died she came home to Kaua'i. You know, she was down and out, and my brother, from my mother's first husband, was a lifeguard in Waikiki. And he has half Indian in him because his father was pure Indian. And them guys went go crazy for booze, eh. You know when they drink, they don't know when to stop. He was the lifeguard in the [Natatorium]. So he died, and then my mother . . .

IH: What was his name?

KA: Telles. T-E-L-L-E-S. Georgie, George Telles. So when he died, my sister-in-law came to Kaua'i and she was really down and out. Stayed with me and my mother. And then, you know, I pity her, so I married her. Then I raised my brother's boy until he came big. Then she died. After she died, then I met this one I got married to, Carylin.

IH: So this is your only daughter?

KA: Yeah. She was named after the mother. You know, the mother is pure Haole, eh. This one (laughs), this one get Irish, Hawaiian, plus the Haole.

IH: Okay. So if we can go back then, we were talking about your stepfather.

KA: Yeah, my stepfather . . .

IH: He was raised by Hawaiians, you said?

KA: Yeah, he was raised by Hawaiians. And he must have been a small boy when they raised him, because he could speak the Hawaiian language

fluently. And he's real Portuguese, you know. Rodrigues.

IH: And did your mother speak Hawaiian?

KA: Oh, yeah. My mother was half-Hawaiian; Hawaiian and Irish.

IH: So can you speak Hawaiian also?

KA: Oh, yeah. Only kind hemahema, you know. When I am with the Hawaiians, it's all right. They talk and then certain things, I can talk, and then when I get stuck, then I ask them. I tell, "Hey, forgive me. Kala mai no ho'i (Please forgive me). 'Ano hemahema (I'm kind of awkward in my speaking)." You know, not too good. After conversing with them maybe for about ten, fifteen minutes, like that, you get 'em back. Because you see, most of the people that I associate, hardly any Hawaiians, eh. That's the reason why---you know you know how to talk Hawaiian, but if you don't talk in Hawaiian with your own kind, then you kind of get hemahema. You forget. Then going take you maybe couple hours before you get 'em back again. So I can talk pretty good Hawaiian.

IH: So then when you came here you lived with your grandfather, William Bacle?

KA: Yeah, down at Po'ipū Beach Park.

IH: Where exactly was his home?

KA: His home was up in Kōloa town, right next to the Catholic church.

IH: By St. Raphael's?

KA: Yeah.

IH: That's where his home was?

KA: I say maybe about 150 yards away from the church. Right close, though.

IH: And then he had another place down here at the beach?

KA: Yeah, at Po'ipū Beach Park. After he died [on March 29, 1921], we moved down there [from Kōloa]. We stayed in Po'ipū Beach Park, we had a big home right in the park there.

IH: So he had two homes, then?

KA: Yeah.

IH: One up by the church and one down here at the beach?

KA: Yeah, yeah. The beach home, when you want to come down the beach, then he has a home down the beach, see. Then we maybe spend the night or two, and then go back to Kōloa town. Right next to the St.

Raphael Catholic Church.

IH: And that's your mother's father, William Bacle?

KA: No, my mother was Irish. This one was from my father, [Daniel] Aka. He raised my father.

IH: But that wasn't your . . .

KA: Well, Hawaiians, they said hānai, and you take it for granted. So all the children that my mother had (from Telles and Aka), each of us got a piece of property from my grandfather.

IH: Was he Hawaiian, Bacle?

KA: Not pure Hawaiian, he had a little English in him.

IH: So he was part-Hawaiian?

KA: I think he was half Hawaiian. His mother must be a pure Hawaiian, and the father was an Englishman.

IH: So how many children in your family then? How many brothers and sisters?

KA: Well, on the Telles side we had Georgie, Alec, Frank, Martin, (James), and Joseph, that's (six), and one sister, Betty. So there was (seven) on the Telles side. And the Aka [side] was my sister Mary, my brother Danny, William, and me, and one sister that my mother gave birth to and my uncle wanted one child for hānai, so she gave him. And somehow or another they didn't take care of her, she fell into an irrigation ditch and she drowned. And I was the last one that they went push out.

(Laughter)

KA: I was the baby of the family.

IH: So [seven] from Telles, and five from Aka?

KA: Yeah.

IH: Five from Aka. And did she have any from her last marriage?

KA: No, no. Had one, but from my Portuguese [step]father. Had one, but when she gave birth, died.

IH: So when you folks moved here to Kaua'i, did any of your brothers and sisters come too?

KA: Yeah.

IH: How many of you moved over?

KA: Well, my brother Danny, my brother Billy, and me.

IH: So three of you with your mother and your stepfather?

KA: Yeah. My sister [Mary] was only just about a year when my grandfather said he wanted the baby. So you know Hawaiians, them days, I don't know, they give 'em for hānai. So she was the lucky one because when my tūtū died she was the one that got most of the property that he had left behind. And to all of us guys, he gave one piece property to each person. And now they all, had got rid of them. Sold 'em. I'm the only one that has property. I kept my property and I still have 'em.

IH: So your sister that was hānaied by your grandfather . . .

KA: Yeah.

IH: She was living here already, then, when you folks came over?

KA: Yeah. She was staying with my grandfather.

IH: What was her name?

KA: Mary. That was her maiden name that was given to her because my tūtū's wife, her name was Mary, too [Mary Keliiwaiwaiole Bacle]. So she took that name. My mother said that she [KA's grandmother] was very proud, you know, conceited, eh. You know, she think she's. . . . And she never did do anything. She always had servants waiting on her. Because my tūtū at that time, he had lot of landholdings. He [had] lot of money and property.

IH: You didn't know your grandmother?

KA: No. I came when my grandmother died [in 1918]. My tūtū wrote to my mother to tell my stepfather, because he was a cowboy in Honolulu, to come home, take the family and bring 'em home. He had plenty cattle of his own, and horses. So packed up everything and came home. Which was very good, you know. I knew my grandfather and everything. He was [one of] them old Hawaiians, eh.

(Interview interrupted, then resumes.)

KA: So you know, the old Hawaiians, they get love for the mo'opunas. Always, "Mai, mai, mai." Called it in Hawaiian. Sit down on his big rocking chair on his lap. And he start rocking, you know. I was the baby of the family. You know, he was not supposed to drink, but my mother used to find jugs with 'ōkolehao. She grab 'em, and take 'em and throw 'em away. And like me, I was so innocent. So he be sitting down on his rocking chair outside. You know, them old days the homes get all veranda outside, big veranda. And he be rocking himself, he call me, "Mai, mai, mai, mo'opuna mai."

So I go to him. Tell, "Yeah, Tūtū, what you want?"

"Come." Sit down on his lap. Then he start rocking me, and then talk to me. Then he said, "You go across the road. Go the Portuguese house. You tell the Portuguese man that Tutu like medicine. And he's going to give you the medicine. You come home and you bring 'em home. And you bring 'em home to me. If Mama come, you see Mama, you don't bring that, you put 'em, hide 'em. When ready then, you know, you bring." So I didn't know, I was innocent, eh. That was 'okolehao.

IH: How old were you then?

KA: Ah, I think I was only about (four) years old. He tell me not to tell Mama. So my tutu be sitting down on the veranda, you know, and he's all happy because he got his bottle, eh. Sit down, "Mai, mai, mai." Sit down on his lap and he kiss me and start to rock me.

And then maybe say about an hour after that, my mother said, "Where the hell did he get that booze? He's singing."

(Laughter)

KA: He's singing. She come, sure enough. He's stoned already from drinking. So she wonder where the hell he got that booze from. But later on, you know, when I came little bit big, after my grandfather passed away, I started to think that I was the one went kill 'em. You know from go and get booze for him, eh. And he hide 'em, see. And I was the culprit that bring the . . .

IH: But you didn't know.

KA: I didn't know, I was innocent, eh. I was too young at that time. But he was a good tutu, though. Everybody, everybody loved him.

IH: So this was up at the house at Koloa, then?

KA: Yeah.

IH: Was that a big house?

KA: It was a big home.

IH: Uh huh. How many bedrooms?

KA: One, two, three--five, five bedrooms. And then on the old house they have big veranda, eh. One veranda outside, and then you come to the house, inside, go towards the kitchen there's another veranda, big kitchen, then dining room. And one, two, three, I think, four or five bedrooms. Because I know when he died he had quite a bit of money, you know. And it was divided equally, property that he had owned that he gave all the mo'opunas, gave 'em all parcels of property. And I think of all the mo'opunas, I'm the only one that have. The rest, my sisters, like that, and my cousins, whatever they had, later on they sold 'em all. So I'm the

only one that has property. This one right here. (The only other family that has property still is my sister-in-law, Ester, who was married to my half brother, Jimmy Telles, who has died already.)

IH: How big was his properties over here, his ranch? You said he had a ranch down here.

KA: You get up here that loran station. Right up here going up to Makahū'ena, the lighthouse, that portion and all down here, all this way. And then the one inside, it don't belong to him, that was Knudsen's. Had quite a bit of property . . .

IH: So it was mostly the beach properties, then, that he owned?

KA: Yeah, all on the beach. All over here. All down at Po'ipū Beach, yeah, that was all his property. That's where I was raised, down at Po'ipū Beach. Right where the pavilion is. That [Bacle family] graveyard is still there.

IH: What do you remember about Po'ipū Beach in the old days? About fishing, or anything that you might have done when you were young?

KA: Well, when I was young, early in the morning, I'd get up, come outside, look if the tide is low, run down the beach. I go in the front, the point, go look for fish. Big kind moi, like that, catch 'em in the pond. Nighttime they come in, they sleep in the pond. And then in the morning when they get up to move, the tide recede. So only the pond has water. They want to go out, cannot go out because it's all dry, already, eh. So they trapped in the pond. So early in the morning I go down, I hear big [splashing] noise. You know, go ooop. (Laughs) I look, see big kind moi. "Hey, how I going to catch 'em." I try catch 'em, cannot. Then I run home, get a pail. And then bail the water, and then take the fish out, and then bring the fish home. Almost every morning used to be the same routine. Them days well, fish was plentiful. And hardly anybody live down there, because only the lighthouse keeper, Peter Kamano, David Pele, [Enoka] Mikaele, and the [Eric] Knudsens, that was all. Then, you know, all space out.

IH: That's all that lived down here on Po'ipū Beach?

KA: Uh huh [yes].

IH: What other ways do you remember fishing when you were young? Maybe with your grandfather? Did you folks throw net in those days?

KA: Well, them days my grandfather was a little bit too old already. He was almost confined, couldn't walk too much. And he used to go with the cane. But the fish was plentiful, because morning time I can go down, and when the tide recede, you can pick up the fish. All get stranded in the pond, and no ways of getting out. So you go down there, you just take a pail, and then throw the water out and pick up the fish. Fish was no object, because fish was all around.

IH: Did you ever throw net?

KA: You don't have to throw net, you go pick 'em up in the morning time. Small pond, like that, you hear the splash sound and everything. You go and there are plenty fish inside--moi, aholehole, or nenue, like that. All stuck in there. No way of getting out, they got to wait till the tide comes in, then they can get away. Because during them days, hardly anybody. And everything was plentiful.

IH: And about how old were you at this time?

KA: Oh, about I say between three and four. Because the rest of the other ones, my two brothers, go to school early in the morning. And it's a long way to school, so they go on horseback. You know two of them, one on the saddle, the other one in the back. Them were the good old days. The only problem that we had was drinking water. Brackish water, we have 'em in the back where you can go and take a bath and everything, and do your cooking with the brackish water. But then we had a big home and it has rain gutter and everything. Whenever it rains, corrugated roofing, it comes down and get a catcher, and then it goes into a wooden tank. That's what we use for drinking water.

IH: Was there always enough water?

KA: Oh yeah. Enough water. And then during them days, in the back had a swamp, and then had two pools that, I don't know, they had dug. And then you get brackish water that comes in. You can drink 'em, but not too good. But our water, what we had is two big tanks and corrugated roofing. Whenever it rains, you catch all the rainwater, it goes into the tanks. And that [brackish] water, we keep 'em for cooking, like that.

IH: Did they used to have brackish water pools to feed the animals too?

KA: Yeah, brackish water. Up at the loran station, that's where we had all the cattle. And then once a day, bring 'em down. Just open the gate, and they know exactly where to go. They go right down to where the pavilion is. There's a swamp over there, and it has water that. . . . You can drink 'em, but you know, little bit not too good. But the cattle, they go for 'em. So had plenty water for the cattle.

IH: You used to have to let them out every day, you said?

KA: Yeah.

IH: Was that one of your chores?

KA: Yeah. Go up at the loran station, now. That was my grandfather's place. And it was fenced in, and then we'd push 'em in there, close the gate, and then they go and feed all on the green grass, and everything. The next day, me and my brother's job is when come home

from school, take off your school clothes and everything. And about 4:30, 5:00, "Hey, don't forget the cattle and the horse." Then walk up with the rope, open the gate, then see the cows and the horses come down. Give some kind weed that we used to feed 'em on this tree that has. . . .

IH: Kiawe beans?

KA: Yeah, take the kiawe beans and throw 'em down, the horse go and eat 'em, then you put the rope around and put two half-hitch on 'em. Bring 'em by the stone wall, you jump on the stone wall, bareback, you jump on 'em. Open the gate, all the cattle run all the way down because they know where the water pool was. They go, they drink the water. After they get through and everything, they turn right around, same routine going back. That was me and my brother's daily job. Sundays and all. We used to love it because, you know, you like to ride horses. Oh boy, how many knocks you try to play just like one cowboy. Them days no saddle, eh. (Laughs) Bareback. Race with the horse and all of a sudden you fly out. Good thing up here it's all sand, eh. So when you fall down, ah-h-h, that's all right, no.

IH: So you said you used to ride your horse to school, too?

KA: Yeah.

IH: And that was Kōloa School?

KA: Kōloa School. We used to ride 'em to school, and then sometime you know how kids they can get rascal, eh? You see the other kid walking and two of us on one horse. See the kid walking like that, "Hey, pick me up too."

"Okay, (laughs) go till you find one rock wall. Okay, you climb on the rock wall, we can bring the horse over there." Three of us on one horse.

(Laughter)

IH: Your stepfather, then, took care of the ranch?

KA: Yeah.

IH: What else did he have besides cattle and horses? Were there any other animals that he had to care for?

KA: No, no. Just cattle. Horses and cattle. Because them days, they have Okinawan people raising pigs, and some Hawaiians raised pigs, too. My grandfather didn't care for [pig raising]. He was more of this kind meat, cattle. My stepfather was a cowboy, that was his trade. And then find one good steer, like that, butcher, and then salt meat, and jerk meat. You know, them days no such thing as icebox. So that's the only way you can either dry 'em or salt 'em.

But meat, with us, was plentiful. And fish, like that, you don't have to worry about it because you go down the beach early in the morning. Small kids and you go in the pond, you find all the fish.

IH: So did he also sell the cattle? Or was he just raising them for your own family?

KA: Well, yeah, for the family, like that, and whoever. Maybe the stores, they need meat. They used to take from him [grandfather]. But money was no object, because he had plenty money. Because I guess his property and everything was quite a bit. So he was one of the rich Hawaiians. But then what happened . . .

IH: Do you know how he got these properties?

KA: No, I really don't know. I guess he was one of the first down here, so. I don't know really how he got the property. But then what I'm trying to wonder, how did Knudsen get his property? My grandfather was here before him. So, you see, like down at Po'ipū Beach Park, that area belongs to him. Come all the way up this way. But then how come [Eric] Knudsen got the other part? Where did that Haole come in? [Eric's father, Valdemar Knudsen, acquired the land in the area.]

IH: Why, he owned property further down?

KA: Oh yeah.

IH: Knudsen?

KA: Yeah. Knudsen, you know going down from Wai'ōhai, all the way going down towards all the condominiums down there, the hotels. That was his.

IH: Did he have his home there, too?

KA: Yeah, he had his home down here at Po'ipū Beach on the other side.

IH: Do you remember them? The Knudsens?

KA: Yeah, yeah. I remember him because not too long ago he died [Eric Knudsen died in 1957], because I was quite big when I went into Kalalau [Valley], you know. I took him in on the boat to go hunting. In Honopū he went after a billy goat. I told him the billy goat was wounded. I said, "Let him go." He was hard-headed, he went after 'em. And then he went and grab 'em, the billy turned around and hook 'em. Butt 'em, and then he fell down and he got hurt. So I had to go up and go and get him, and then bring 'em down.

And then he started to suffer, he said, "We going have to go home." He was planning to stay down there for three days. On the first day he got hurt.

So I told 'em we couldn't go because too late already, getting dark.

So that night I keep 'em warm, bonfire and everything, and then see what I can do for him. Next morning, early in the morning I told the boys, "Load the boat. As soon as daybreak we get the hell out of here, the old man is suffering." So early in the morning--good thing I thought of it, eh. Early in the morning there's no wind. They put 'em on the boat, pack everything. Off we went. We had an outboard motor. We went all the way to Hā'ena, and was good sea. When we got to Hā'ena, then it started to get rough. So rush 'em to the hospital. Good thing, though, we brought 'em out, I brought 'em out.

IH: Do you remember the Knudsen family as you were growing up?

KA: Yeah, I know 'em.

IH: Did you folks mingle back and forth?

KA: Yeah. Because he was down there at Wai'ōhai. That's where he was living. And then he goes back to Waimea side, and then whenever he like, maybe weekends, like that, he come back to Wai'ōhai. That's where his house was. He had two homes then.

IH: Did he have children your age?

KA: Yeah. He had two daughters that I used to play with, you know. About my age, one younger than me. Because we were about the same age, the two girls. That's the only playmates I had, the two girls. (Laughs)

IH: Do you remember their names?

KA: Ah. . . .

IH: That was a long time ago.

KA: Long time ago. I forgot their names, now.

IH: Did they go to Kōloa School, too?

KA: No, no. They went to Waimea. Because the old man, most of his time was down at Pākalā, down the other side. Then he used to come on weekends, and then summertime, no school. And like all the holidays, like that, he'd come down to Po'ipū Beach.

IH: Do you remember anything about the other neighbors that were around here? You mentioned David Pele?

KA: David Pele, yeah. David Pele was the first lighthouse keeper that we had. And David Pele lived right down Brennecke Beach. Right inside there, that's where Pele was living. And then Solomon was down here, too. Later on then, after Pele was finish, then Peter Kamano became lighthouse keeper.

IH: And what about Solomon?

KA: Solomon was another Hawaiian that I knew of. His home wasn't down here, see. His home was next to the Catholic church. Solomon. But Pele was raised down here. And Peter Kamano was, he was a lighthouse keeper, too.

IH: And was there a house up there at the lighthouse?

KA: Yeah, there was a house up there for the lighthouse keeper. But when Peter Kamano became lighthouse keeper, they. . . . Peter Kamano, yeah. He was the one before Pele. Peter Kamano. And then after that, Pele took his place. And Peter Kamano came down and stayed right over here where you come in on the [Kuai] Road, that first house over there, you know, get one empty lot. And the next house, the house is still standing yet.

END OF SIDE ONE

SIDE TWO

IH: Okay, I've heard from other people we've talked to that your grandfather, I think that your grandfather gave away . . .

KA: Property. Yeah.

IH: Properties to friends, for like dollar a lot, or whatever. Do you know of that?

KA: Yeah, because like the Hawaiians, during them days they were poor people, eh. And then my grandfather, William Bacle, wanted the Hawaiians to get ahead. Whoever the Hawaiians that he knew, he said he'd give 'em property for one dollar and love. So they can, you know, have their own property. And all this land down here that people own is from the Hawaiians before that. My grandfather gave them property. He wanted them to have their own place where the Hawaiians could live. And Po'ipu was---the Hawaiians, we had over here we had David Pele, Peter Kamano, Mahu Keawe over there, and Akana, Mikaele. Kind of hard for me [to remember] because it was, you know, quite a bit of Hawaiians.

IH: And they all got their property from your grandfather?

KA: Yeah. They had to pay big money, though. One dollar and love. My grandfather had property up in Koloa town, too. And they had property, but living was kind of hard, eh. They have to go plant their own taro, and then water, like that. So then my grandfather pity them, and said, "Go to the ocean, you get all the fish that you like, the 'opihi, the limu and everything. And don't worry about water." Because there's springwater that they can [use], you know. "And then later on you guys can build new home with corrugated

roofing." So what they used to do, whenever it rains, they have corrugated roofing, catch all the rainwater, and then falls in a big metal barrel. And then it's covered on top where the water comes in. And that was used only for drinking water. You want to take a bath, brackish water they had--part salt, but not that bad. Even if you are thirsty, you can drink 'em, not that bad, see. You never have no pipeline. And cooking like that, you use brackish water, from the ponds.

Them days, you get all you want from the ocean. 'Opihi, you don't need to go [far], right in your front door, like that, you go on the rock, you get all the 'opihi you want. (Laughs) And the fish, like that, you wait when the tide is low, early in the morning you go out, the tide low. You go in the pond, you find big kind fish. They get stranded in the pond. All you got to do is get one bucket, throw the water out, and pick up the fish.

IH: Did you have names for certain, different spots along the beach?

KA: Yeah.

IH: Like what kind of names?

KA: All Hawaiian names. You go up here, you get Māhā'ulepū, Ka'ili'ili, Pali'ula, Punahoa, all the names over here. Po'ipū is right over here, [today it's called] Brennecke Beach, that's Po'ipū. The one down here is Wai'ōhai, the pavilion. [Today this spot is known as Po'ipū Beach Park.] All the way going down, all Hawaiian names.

IH: Do they still use those names today?

KA: No. I know I used to know quite a bit of the old names. I can name 'em from all up here, from Kīpū Kai, all the way coming down to Lāwa'i Kai. All Hawaiian names.

IH: Were those different fishing spots? Or just different names for different places?

KA: No, it's different names, you know. You don't have to go far before. . . . Like, this is Po'ipū. Po'ipū is right in the front here. Because when the waves broke, that's why they po'i you, you know. It curls you in. The other one, down at the pavilion is Wai'ōhai. They're all Hawaiian names.

IH: Okay, how long did you attend Kōloa School?

KA: Kōloa School, I [started] in kindergarten, went till seventh grade. Then I don't know, me and teacher didn't get along too good, because he was a Japanese, and I didn't like him, so I quit. Quit school, which after that I started to regret it, you know. Because at that time I was lōlō. But then I started to think, because during them days I wanted to go high school after I graduate from grammar school. For me to go to high school I couldn't, because of the

transportation. If I go to high school, I have to go to Līhu'e [i.e., Kaua'i] High. And I have to walk from Po'ipu here. How am I going to get to Līhu'e? I cannot. And then if I go to Kōloa, still I cannot. No transportation. The only guys that had transportation was the Japanese.

IH: Why is that?

KA: Because car was hard to get, eh.

IH: Well, why did they have transportation?

KA: Car.

IH: They had their own car?

KA: Yeah, you know, when Japanese get car, maybe six of them go to school. But if I'm a different nationality, no, no way. They not taking me, they take their own nationality first. Japanese were like that. And Hawaiians, what Hawaiian can buy one car? The Hawaiian, whatever they make in wages, like that, they spend 'em all for booze and everything, eh. Hawaiians didn't believe in education.

IH: They didn't have a bus or truck or something?

KA: No, no. No such thing. I used to go to school either on horseback or walk.

IH: To Kōloa School?

KA: Kōloa School, from Po'ipū. Most of the children down here had to go walk school. Until when I got maybe about in the fifth grade, fifth or sixth grade, then I used to ride car. Because my sister got married and she sold property that was hers and then she bought a car and we'd go. She used to take us to school, but we walk home. No big deal, because coming home, all downhill.

IH: How long did it take you to get from Kōloa School to here?

KA: Oh it take maybe about, all depends, no? If you don't horse around, it take you maybe about forty-five minutes, the most. But you know kids, eh, they horse around, horse around.

(Interview interrupted, then resumes.)

IH: Do you remember any of your teachers at Kōloa School?

KA: Yeah. I know my principal, she was a wild son of a gun. Mrs. [Maud] Sisson. And then later on we had a good principal, she was Mrs. [Dora] Ahana.

IH: Was Mrs. Vidinha there yet?

KA: Vidinha, well, I was just about getting out of school when she came in. She was Miss Naleimaile. What's her name, Edene, yeah.

IH: And did you have her as a teacher?

KA: No.

IH: Did you folks have to wear uniform or anything to school?

KA: No. You go any way as long as you neat and clean.

IH: Were they very strict, the teachers?

KA: Oh, yeah. You got to mind, otherwise some teachers, they don't stand for things like, you know, you get rascal like that. They warn you one, two time. Three time, punish you.

IH: How did they punish you?

KA: You get in the front, the teacher's desk is in the front, eh. You stand over the blackboard. You look at the class, and the teacher is in the front of you, she cannot see you, eh. And you stand on one feet. And then whenever the guy get tired, the teacher cannot see 'em, eh, so he slowly put one feet down, then he put the other one up, take a rest. Somebody in there going to tell, "Teacher, he just change foot."

(Laughter)

KA: Yep. You know, the teachers, they cannot stand you rascal, eh. They punish you. Okay, but then they take the yardstick or the pointer, "Roll up your pants, your trousers, roll 'em up." Hit you on the feet.

Until somebody went right to the teacher. The teacher was a man, and this guy was a man. Keep his son in after school because he did something. He told the son, "Next time, if they keep you in school, I'm going to come and. . . ."

So the kid, second time, he got punishment. Guy went inside and said, "What my son doing in here?"

"I punish him."

He said, "You get no business punish my son. Because my son, he has his chores to do." He had a ranch, he sells milk. The son after school has his chores to do. This guy come in, the father of this boy, get one big stick, hit 'em [i.e., schoolteacher] on the leg. Broke the stick on his leg and he said, "Don't you ever keep my son. When the whistle blow, school is over. He has his chores to do at home." He said, "There won't be no next time." So they did away with that.

Punishment, yeah, they punish. You get rascal, like that, the teacher say, "Well, recess, you stay in your class. The other kids go out." That cure. You know your recess, you want to go out and play, eh. But the teacher smart, "No, you stay in. You rascal, you stay in."

IH: Didn't you tell me that you folks used to sell milk, too?

KA: Sell milk?

IH: Uh huh.

KA: Yeah.

IH: Deliver milk?

KA: Yeah. My [step]father had plenty cattle from my tūtū, eh. Yeah, we used to sell milk. Them days you get that kind bottle, eh. So you milk 'em, and then put 'em in. And then, you know the Haoles around here, you deliver the milk. That was my chore, too.

IH: Did you folks pasteurize the milk first?

KA: No, no. There was no such thing as that.

IH: Just the straight milk.

KA: Yeah. My stepfather, he milked the cow, and then strainer, eh. Strainer and everything, it goes down, and then cap 'em up in bottle, and then take 'em and deliver. Because them days, never have no ice. You see, them days if you want ice, the iceman have to come, eh. We haven't got no refrigerator, you know, the box kind. And then you get regular ice, put 'em in there, and then you put your food. And then only the rich guys could do that.

IH: Where did you deliver the milk?

KA: My stepfather, he'd milk the cow and everything, and then we had customers, you know Haoles that stays over here. And then every day, like that, deliver milk.

IH: Just down here in Po'ipū?

KA: Yeah. I couldn't go to Kōloa town. By the time I reach over there, the milk all sour, eh. (Laughs) No transportation, you had to walk. We never had too many, I think maybe at the most, like Haoles that were staying down here, maybe about four, I think.

IH: Okay, then after Kōloa School, then you went to work. For the [Kaua'i Pineapple Co.] cannery?

KA: Well, even when I was going to Kōloa School, I used to go work in the cannery.

IH: Oh, how old were you when you started working cannery?

KA: I think about nine years old.

IH: Oh yeah?

KA: Yeah.

IH: Oh, that's young.

KA: Yeah. Right after school.

IH: During the summertime?

KA: Whenever they get plenty. Right after school, if you want to go to work, they get one truck waiting. The kids, yeah. So everybody like go work in the pineapple cannery, because you can eat all the pineapple you want, eh.

(Laughter)

KA: So the truck be waiting at the post office. Right after school, take off, you run to the truck, jump on the truck and off you go then. Take you, you know, go down. And then maybe seven or eight o'clock in the evening, then they close down. Then you catch the truck, take you home, right in Koloa town. And I don't know how much they was paying, not too much.

IH: But you enjoyed the work?

KA: Yeah. But then, you know them days, you get a big snail [pastry] like that for five cents. Loaf of bread I think is ten cents. Everything was cheap them days, yeah. And then you go pineapple, ten cents an hour, you work. That's during the summertime. Yeah, one dollar was one dollar.

IH: You mean in the cannery?

KA: In the cannery. And then if you want to go outside in the field, it's better yet. Because the kids, outside they get more fun. If you in the cannery, you want eat pineapple, you get hard time, because you get to fill up the trays and everything. But out in the field, you be cutting weeds with the hoe and everything, all you need is a knife. Whenever you like pineapple, you just take one ripe one like that, cut 'em up.

IH: Did you ever work on the sugar plantation?

KA: No. Don't believe in that.

IH: Oh yeah? Why is that?

KA: No, a sugar plantation, no. I work down the cannery, but sugar

plantation, no. [The sugar plantation hires] kids only in the summertime. Because plantation, you go to work, you got to start from in the morning until four o'clock, eh. Only the summertime, they hire the kids, go in the plantation. But cannery, after school, the truck is waiting for you. You run, jump on the truck, off you go, and then you work until I think nine o'clock in the night. Then you go home. By the time you get home, you take a bath and everything, going be about eleven o'clock. And next morning, get up, go school. (Laughs) And the parents like that, too, because no more children home to humbug, eh. They go right after school, go right up where the truck is, jump on the truck, and then go to cannery. And then you get hungry, you go across the store, get a big snail for five cents. And soda pop, five cents.

IH: And what store is this you were talking about?

KA: That right---forget his name, now. It's a Chinese guy. You know that cannery sure keep plenty of the kids out of mischief, eh. And then especially when you start to go to high school, like that, cannery come in handy because of the summer work. You earn money and that pay for your tuition and everything.

IH: After you got out of school, then what did you do?

KA: I had all kind jobs. After I get through school, I wanted to go high school, but heck, for me to go to high school, I have to walk from Po'ipū Beach, go all the way to Kōloa town. And then from Kōloa town, jump on somebody's car, and then I had to pay so much a day. And them days the Hawaiians never believe in cars. The only ones that had cars was the Japanese. And then you know how the Japanese are? If they going to school, they take their own nationality and not you. The Hawaiians never have chance. Not unless if you was in Līhu'e, then you can go to school, eh. So most of the Hawaiians, they get education till eighth grade, then that's it. Only the lucky ones that [live] right in where the high school is, they all right. But like us guys, we way away--Līhu'e, that side, Waimea the other side. I think there was only two high schools.

IH: So the Hawaiians and Japanese didn't mix too much in those days?

KA: No. Hawaiians they stick to themselves.

IH: So not too many Hawaiians worked in the plantation, yeah?

KA: No. They don't believe in working in the plantation. Very few.

IH: Was it because of the long hours?

KA: I don't know. I think the Hawaiians get little bit pride, eh, they don't care to work inside the fields, like that. You see, the Hawaiians, what they do, they plant their own taro and stuff like that, eh. As long as they get taro, they got the poi. And then

they like fish, they get 'o'opu in the ditches. During them days there was plenty 'o'opu. But when they started to bring in the Filipinos, then they are the ones that take everything. When I started to grow up like that, go on the car, go fishing, catch fish. I go take 'em up in town and go sell fish, and good kind fish. The Japanese, they buy 'em, because they are fish eaters, eh. And here comes the Hawaiian, coming to talk in Hawaiian, what kind fish you have. Give 'em. No charge your own da kine race, give 'em. As long as they don't like too much, you give 'em. That's what I was taught by my tūtū. If Hawaiian, like that, give 'em the fish.

IH: Your tūtū, tūtū man taught you that? His wife was a local girl too?

KA: Yeah.

IH: Mary [Keliiwaiwaiole Bacle]?

KA: Yeah.

IH: Part-Hawaiian?

KA: She was Hawaiian, yeah. She come from Hawai'i, Big Island, I think. Tūtū Mary. I didn't know her, you know. Because she died and my tutu wrote to my mother and told my mother to pack up everything from Kahuku, O'ahu, and my stepfather. "Come home." And he [William Bacle] said, "Your place is home here." And my stepfather, he was pure Portuguese but he was raised by Hawaiian. He couldn't even talk Portuguese. From small kid he was raised by Hawaiians and he speak the Hawaiian language fluently. His last name was Rodrigues. Good cowboy. So my tūtū figure his time was limited, and he knew my stepfather was a cowboy. So he wrote to my mother, "Pack up, come home, I need your husband to take care of the horses and cattle."

IH: So did your stepfather get property, too, when your tūtū died?

KA: Yeah, he had a piece of property. My [step]sister, from my mother's first husband [Telles], never had a piece of property. And then my stepfather [Rodrigues] pity her because she never had a piece of property, so he turned around and gave his piece of property to her. He didn't need it, because my mother had her own property, and all our children had their own property.

IH: So have you had any kind of a permanent job, like with the city? You know, a lot of Hawaiians were county workers. Did you ever work that kind of job?

KA: Oh yeah. I started to work for the county when I was young boy because the family need help. So the overseers, the supervisors, they take the Hawaiians, "Hey, the boy is young, but no mind. He can work." Yeah, I used to work for the county. And then they said, "The county haven't got too much money. Okay, if you guys can find job outside, go get 'em, go pineapple like that. You give the

old folks more days working so they can earn more money. And then when the pineapple season is over, you want to come back to the county, you go." They take you in.

Then I stevedore, you name 'em. I [was] working for the county, then they say, "Hey, they get [construction] job open."

Say, "Oh, okay. I go see if I can get job."

Then they say, "Okay, we hire you. Go ahead." Then more money, you work for contractor.

And then on top of that you give the old folks working for the county more days of earning money. Because if too many guys [working] then they tell you first half of the month, you work maybe about four, five days, you know. So that's what I used to do. When construction work, I go out and work construction, because more money, eh.

IH: Have you kept up your fishing?

KA: Oh, yeah.

IH: Still fishing?

KA: Uh huh [yes].

IH: I bet it's a lot different now than before, though?

KA: Oh, yeah. But I still manage to catch whatever I want. My only downfall is (laughs) if I catch fish like that, somebody come around, "Hey, you got plenty fish."

"Here, here, here, take some." I don't know. I guess it's the Hawaiian style.

IH: You use throw net now?

KA: I got plenty throw nets. [But] this is nighttime on the shallow reef. Put floater on and everything, then in the evening you set 'em, and then in the morning you pick 'em up.

IH: Oh, lay net?

KA: Lay net, yeah. Catch lobster, fish and everything.

IH: One of our other interviewees says he remembers you on the beach throwing net when you were a young boy.

KA: You know him? You know his name?

IH: Yeah, Louis Jacintho.

KA: Jacintho (laughs) from up here.

IH: Uh huh [yes].

KA: His family, they all work. Jacintho was, his father I think was on a locomotive. I know the Jacinthos. Louis. . . .

IH: So then this property that you're living on now, this is your property?

KA: Yeah. All my tūtū's mo'opunas, eh. When we came to Kaua'i, everyone got his own piece of property. He [grandfather] never had children of his own. So what he did, he told my mother, next baby that she has, he wanted the baby. So my sister [Mary] came out, and you know Hawaiian, they promise, she had to give 'em away to the tutu. She was raised by my tutu. She had quite a bit of money. Property, property.

IH: Where is she now?

KA: She's up in the Mainland. She had quite a bit of property, but then high flyer, spend, spend, eh. She had a beach house down there, she turned around and she sold 'em. She sold 'em and then [went] to the Mainland. And today, nothing. And her property is right, you know Brennecke, that beach right there? That house this side of the road. Right on the road. That was her place. Of all my sisters and my brothers, I'm the only one that have property. They sold all theirs.

IH: Everybody else sold all theirs?

KA: I get one more brother, [Jimmy Telles], but he's dead already. One more brother, but the wife [Ester] is living. She has [property] from my brother. And she says, no, that place is not for sale. She keep 'em for the family.

IH: Well, that's, yeah, that's good.

KA: So I gave her credit. I tell, "You all right."

She say, "Yeah, I follow your footsteps."

IH: Do either of your brothers [Danny Aka or Billy Aka] still live here? The two brothers that came here with you?

KA: No. My brothers are dead. I am the only one left, and my sister. My sister is up in the Mainland.

IH: But did they stay here?

KA: Huh?

IH: Your two brothers?

KA: Yeah.

IH: Did they stay here?

KA: Yeah. My brother, one brother lived on this property right next to me. That was his. So he sold that, and then the next one, from my other brother, he sold 'em, too. I'm the only one that didn't sell. They're foolish, yeah, they sell 'em.

IH: So how long have you lived in this house?

KA: Oh, quite some time. I was staying down here when they bombed Pearl Harbor [in 1941]. I had my home already. (I went to the Mainland in 1984 for two years.)

IH: So how long were you living up in the Mainland?

KA: Mainland, just about two years.

IH: Oh, I see.

KA: They can give 'em back to the. . . . No like that place.

IH: Oh, yeah. (Laughs)

KA: No more 'opihi, no more limu, no more fish.

IH: Where did you live up there?

KA: Riverton, Wyoming. Way, way inside. Then that place is plenty cowboys and everything, and the buggers, they no take a bath. Whew, hauna!

One of my neighbors said, "Hey, why don't you go down to the senior center?" They have a nice senior center. They have the women one side, then the men. Down in the basement, they got big poolroom, and everything. And then coffee, doughnuts and stuff like that. You put fifty cents in the kitty, you use the poolroom and everything. You want coffee, free coffee. Snails, and doughnuts like that. And then if you want to have lunch, dollar and a quarter [$1.25], get nice meal. The first time I go down they look at me. You know, the guys don't care for Indians, see. The White people, eh. So they look at me, they no say nothing. But I think they think I'm a Mexican, too.

Then one time, this guy he come look at me, he said, "Excuse me, you are Indian?"

I said, "No."

He look at me. "Mexican?"

I said, "No."

He said, "What nationality you are?"

I said, "Irish-Hawaiian." Say, "I come from Hawai'i." That was it. Everybody come see me.

(Laughter)

KA: They say, "We got one Hawaiian over here. Irish-Hawaiian." And I made lot of friends with them, too.

Then I told them guys, "I won't be long." I was coming home, eh. Said, "I got couple of more days."

"Where the heck you going?"

I said, "I'm going home to Hawai'i."

"Oh, no!" (Laughs)

Two days before I came home they gave me a party. I really miss them, though. I had lot of fun with them and everything. But Wyoming is no place. . . . Because of her [Carylin's] parents, that's why.

IH: Oh, that's why you went up there?

KA: So, before we left [for Hawaii], the parents moved [back] to Wyoming. Their trailer home, they brought 'em down.

So I told Carylin, "Let's get the hell out of here."

END OF INTERVIEW

Tape No. 15-35-2-87

ORAL HISTORY INTERVIEW

with

Abraham Keliiokapalapala Aka (KA)

May 27, 1987

Po'ipū, Kaua'i

BY: 'Iwalani Hodges (IH)

IH: This is an interview with Abraham Kelii Aka at his home in Po'ipū, Kaua'i on May 27, 1987. The interviewer is 'Iwalani Hodges.

I thought I might ask you to describe [your grandfather's] house down here in Po'ipū.

KA: The Po'ipū house? The one where the [Bacle family] graveyard is at, that's Po'ipū Beach Park now.

IH: Yes. You folks had a home down there, didn't you?

KA: Yeah, my grandfather had a home. That's where I was raised.

IH: Uh huh. What was that house like?

KA: We had a kitchen, them days was all firewood, and a big dining room, a big hallway, and a big parlor. And two bedrooms in the house. And it was big, you know Hawaiian big, eh? Because he was a well-to-do person, see. And a big veranda in the front of the house, attached to the house overlooking the ocean.

IH: Oh, so it must have been nice to sit out on the veranda.

KA: Yeah. And then every morning I used to get up early. I like to go down the beach and go look at the ponds and everything. So early in the morning I'd get up, put on my shorts, then off I'd go, walk, when the tide is low, I walk, go down to the point.

IH: What point is this?

KA: Right at the beach park. Nukumoi, we called it Nukumoi. It's where the people all swim. I go out and the tide is low. Then I hear noise, so I look, and sure enough, fish, big kind moi. They sleep nighttime, and then when the tide recede, they still sleeping. And then by the time they ready to go out, no water. The entrance is all blocked up already because the tides recede. And there's no escape. So what I used to do, I used to chase 'em. I cannot catch

'em, so then I go home, I get a bucket or a pail, I come back, I throw the water out, and then take the moi and come home.

Bring 'em home and my tūtū used to say, "Oh, the boy is 'eleu. He's going to be a fisherman." (Laughs) So that's where I was raised, down at Po'ipū Beach Park.

IH: Do they have big moi like that still over here at Po'ipū?

KA: Very seldom. When there's season, like that, I manage to catch not too much. Maybe go out early in the morning, like that, maybe I pick up about half a dozen, sometime a dozen, all good-sized ones.

IH: And how do you catch it nowadays?

KA: With a throw net.

IH: Oh, with a throw net.

KA: So like me, I don't care for fooling around with gill net, like that. It take too much time, and you need three or four to go with you.

IH: Gill net? Is that the one they lay?

KA: Yeah, they surround, eh. So me, I use all throw nets, Hawaiian throw net.

IH: Did you folks ever do hukilau, that other type of fishing down here?

KA: Yeah. We used to go hukilau like that, but we had 'em down at this beach down here. Right in the front, Brennecke's Beach.

IH: That's where you had your hukilau?

KA: Yeah. That's the proper name, Po'ipū, this one right in the front here. It's not the pavilion now, you know where the park is? No. Po'ipū is this one right in the front here. The sand beach.

IH: Oh, so before it was Brennecke's Beach, they used to call it Po'ipū Beach?

KA: Yeah. That Po'ipū is when you get in the water, you go out. Big wave come over, and then po'i. It's po'i, you know, break, and you underneath that. You see, Po'ipū is named like that.

IH: Oh, so that's how it got its name?

KA: Breaking, breaking, breaking waves. It breaks.

IH: Oh, how interesting. Then the beach they now call Po'ipū Beach, what is the correct name for that beach?

KA: Wai'ōhai. Wai'ōhai, that's the name of that one down at the pavilion now. That's Wai'ōhai.

IH: And what does that mean? Do you know?

KA: Wai'ōhai is, what, water from heaven, or something, you know. [Note: meaning of Wai'ōhai could not be confirmed at time of printing.] Because over there, that's where we used to get all our drinking water. Our drinking water comes from underground, you see. Underground and I think the Hawaiians, they fence 'em, you know, with all rocks like how you have taro patch, eh. All fenced around, and then where the pond is, you know they fence 'em all with big rocks like that, and small rocks. So the water it comes in like that and don't get dirty. So you get---it was a brackish water, underneath has spring, springwater you know. Yeah, it comes out. So we'd take a bath like that, all from that well. And then our drinking water like that, we'd get 'em from corrugated roofing. My tūtū's home was all corrugated roofing. Whenever it rains, the water go right down and falls into a big wooden tank. And that is the water that we used to drink, and the other one is kind of springwater, but kind of little brackish. That's for us guys to take a bath, you know, wash dishes, things like that, cooking.

IH: So you folks dug that pond then, for the brackish water?

KA: Well, no. The Hawaiians, I didn't even ask my tūtū, but you know they had build one, you know. So . . .

IH: But it was a man-made well?

KA: Yeah. Man-made.

IH: But it's not there anymore, is it?

KA: It's there, but all dried up now. It's all dried up. Everything changed, them days, gee, everything was nice and green.

IH: So where is that pond?

KA: That pond right now it's, you know, they don't take care of 'em, so it's all the grass and everything.

IH: Oh, all overgrown.

KA: Yeah, overgrown.

IH: Oh, you probably can't hardly find it then.

KA: Yeah, I can find 'em if I want to. I know exactly where it is.

IH: Well, you said you used to water your cattle down there.

KA: Yeah, yeah. So I know exactly, because I had--you know with my tūtū

and everything, when I was raised, I still remember, you know. I still remember how he look and everything. And all the things that I did when my tūtū was living.

IH: I know you mentioned the boundaries of your grandfather's property started up at the loran station . . .

KA: Loran station, yeah.

IH: And then went down here to Wai'ōhai Beach?

KA: Wai'ōhai. Yeah, Wai'ōhai Beach.

IH: What about inland, how far did it go?

KA: Inland, he had quite a bit of holding. In fact all over here.

IH: Oh, where your house is now [one block inland from the beach]?

KA: Yeah. Over here, all the way down to the beach. And this portion over here [further inland]. And then later on, when he died and everything, everything went to hell because his. . . . Another Hawaiian, he was a lawyer, but he was, I don't know, greedy and everything. And then . . .

IH: Your grandfather?

KA: No, no. His lawyer.

IH: Oh, his lawyer.

KA: His lawyer, yeah. He was a Hawaiian, too. Full-blooded Hawaiian, but he was well educated. So my grandfather had him for a lawyer. And then one thing was good with my grandfather, each of his mo'opunas had property. Give dollar with love, or something like that, eh. Each of them had property and right now my sister, my brothers, and everything, they all sold out. I'm the only one left that get property from my grandfather.

IH: Shee, that was a lot of property, then, all the way up and all the way down here. What were some of the other site names that you had mentioned last time? The different names--different spots along the coastline.

KA: On the coastline, well, like from here up, going up, this is Po'ipū, you know in the front here, Po'ipū. And then Makahū'ena is this one up here.

IH: That's the lighthouse?

KA: Lighthouse, the lighthouse, Makahū'ena. The Hawaiian translation for that, Makahū'ena, is the eye that can see the farthest. Lighthouse, eh. And then he had holdings all in here. Used to be

property that he owned. So he cut 'em all up, all his mo'opunas get so much. And then my brother, the two brothers sold their place out. My sister, she had most of, you know, she had lot of waiwai, yeah, lot of property and everything. But then she went to school with this lawyer (Kahalepuna) that was taking care (of her). Took her to St. Andrew's Priory in Honolulu for education and everything. And then the other boy, William (Pua Bacle), took him too, went to Honolulu. He said, "No sense of him staying here, because no job. You come with me, you know I give you job, you stay with me." So he was up Pawa'a, or someplace like that. And this lawyer had lot of hogs, he raised hogs. So this boy he went, he call 'em [Kahalepuna], "Uncle," and he [Kahalepuna] said, "Well, okay, you take care the hogs and everything."

And then every time, you know after everything all finished in the evening time he [William Pua Bacle] wants maybe a dollar or something like that. Them days a dollar was a dollar. So he said, "Uncle, I like money, I like go Downtown with the boys."

"Okay." Take the money, maybe a dollar like that. "Here, you sign your name." So he signed his name. He give 'em the dollar, that's for him to go out and have good time.

Stayed like that and then boarding and everything was free, yeah, because he stayed with this guy. Then he told this guy after, I think was two years after that, he said, you know, he told 'em well, he wanted a car. So he [Kahalepuna] said, "Okay, I buy you a car. Sign your name." Bought him one car. So he said, "Okay, you can have the car, but you sign these papers." He signed.

Went like that for I think was about two years that he stayed with 'em, something like that. Then he said, well, he want to go back to Kaua'i. He tired of feeding hogs and stuff like that.

He [Kahalepuna] said, "Okay, you want to go, you go."

So he [Pua] had little bit money inside his pocket. So he said, well, [he'd] go take the car down the waterfront, then ship 'em out to Kaua'i.

So he tried and [they] said, "No, no." [They] said, "You cannot take the car because the car is not underneath your name."

So he came home with nothing. And then all his property that was supposed to be his--nothing. He had signed 'em all to this lawyer. So he came home, he was a pauper--nothing, no land, no nothing.

IH: Sometimes they just really can trick you, huh?

KA: Yeah. Well, he was the, I don't know. One thing he couldn't fool was my mother, because she had education. She went to school and everything. She said, "No, I won't sign anything." So right now I

think, let's see, I'm the only one that has property. The rest of them all lose 'em, you know, go borrow money, cannot pay, take the land.

My brother [Billy Aka] down here was right next to me, see down here. He stayed, bumbai, you know. . . . There was no job and everything, then he had a wife like that, and things like that. He said well, over here he cannot make a go to raise his family. His property was this one right here, right next to me. So said he was going to pack and go to O'ahu. So he went down and he got a job.

IH: Well, up there there's a lot more jobs than here, yeah.

KA: Yeah, yeah. So he bought a place up there, a home and everything. And his property over here, he sold 'em. So he bought one in Honolulu and he raise his children and everything until he died.

IH: And he was one of the brothers that was raised here with you? You said you had two brothers who were raised here.

KA: Yeah, yeah.

IH: William and who else?

KA: Daniel [Aka].

IH: Daniel. And what did Daniel do?

KA: He went---he was a guy that cannot stay at home, you know. He want to travel, he wants to see the world. So what he did, he went work on the inter-island boats. Figure like Kaua'i, gee, hardly any homes. So he wanted to go Honolulu. The only way he go down [is] when the boat come in, down at Koloa Landing. Now he always go down there and see if he can get job on the boat. So one day, came down to the boat, then told him, "Hey, we got opening, two openings to hire right away."

He said, "Well, I got to go home. Go get my clothes."

"You better go home quick and come right back."

So he came back to pick up his clothes and everything. He said, "Mama, I get job on the inter-island boat."

So his other friend, both of them about the same age. He said, "What?" He say, "I'm going too." So the two of them, they pack whatever they had, you know, clothes and everything, take off, jump on the boat. From that time on, the both of them were the sailor mokus, yeah, work on the boat. Then later on they went and got a job down at Pearl Harbor. Well, he was smart enough he get a good job. Until he passed away.

IH: Okay, after Wai'ohai Beach, then what is the next beach after that?

KA: Wai'ōhai Beach is the one past where the pavilion is. Then the other beach right next is Milohai.

IH: Milohai. And what does that mean?

KA: I really don't know, because Hawaiian words, you [have to] know [the] deep Hawaiian [meanings], eh. So I wasn't brought up like the rest of my other brothers. I was the last one. So, you know their conversation like that, it started to come in English, eh. So I was kind of left out on the Hawaiian.

IH: Okay, you mentioned last time, also, about the salt ponds that were over here next to Po'ipū Beach. Could you describe those a little more for me?

KA: Yeah. Right at the entrance of Po'ipū Beach, right here, as soon as you come by the empty lot there, and the beach is right there. Get one road that going in, inward, dead-end road. Right below that, that's where the salt pond was.

IH: Oh, and then how did you folks make the salt?

KA: When come summertime like that, the pond all, just before summer like that, it all dry up, you know. Only one place that had springwater that come in from underneath. So what the Hawaiians used to do, they make bed, rocks and everything, and then let 'em stand. Water get inside. Then the sun rays heat 'em. Then you see, just like snow get on top, eh. They come, they check 'em, "Oh, ah. Leave 'em go maybe another day or two." Next time they come, "Hey, pretty good." So they tap 'em. Tap 'em with their hand or a piece of stick. Just tap 'em and then the salt on the top, not too much then it sinks to the bottom. Every other day they come, go, go, bumbai, all of a sudden you say, "Hey, there's lot of salt." So what they do, they drain the water. Take the water out, and then leave the pond like that. Then the sun hit the salt, then it dries 'em up, eh. So they pick 'em all up, they rake 'em, put 'em all together like that. Make 'em into a pile. Then they pick 'em up, put 'em in any kind container. Then they bring 'em home, make a rack, then throw all the salt inside. Then put maybe wooden horses, like that. Then they make a big box, put all the salt on top where the sun can get 'em. It goes like that until it's really dry. Then they take 'em, and they smash 'em all up. Smash 'em all with a, just like a poi pounder, eh. Make 'em nice and small like that. Then if you like the salt white, as it is, it's up to you. Or you like dye 'em red, they have that some kind stone that they get. 'Alaea, they call, 'alaea. Then you get your red salt, eh.

(Taping stops, then resumes.)

IH: So then they rubbed [the salt] with the 'alaea?

KA: Yeah. And then, it can be coarse, the 'alaea like that, then dilute 'em. It comes just like water, dye 'em. That's only for, you know

when you eat raw fish or cooking like that. The rest [of the white salt] if you going---what we used to do, kill maybe one big steer like that. And then my father used to take so much, put 'em in barrels, eh. And put plenty salt, you know. But you use the [white] salt mostly for salting beef.

IH: Oh, the salt that you made from the salt pond? You use that to salt the beef?

KA: Uh huh. Yeah, put 'em all in a big barrel, and then whenever you like that, you know the Hawaiians, they take 'em out. Take 'em out and then mostly what they do is make salt meat. You know when you 'ono meat like that, why, you get salt meat, or dried meat. And so we were never out of meat, we always had. I was kind of spoiled that time, had any kind steaks. (Laughs)

IH: Sure, you had your own cattle, eh.

KA: Yeah.

IH: So you folks killed and cleaned your own cattle?

KA: Yeah, my stepfather, he was a cowboy. He was a cowboy and he does it all. And he has a---you know plenty guys, they go, they just cut the steer like that. He don't believe in that. You know, just take 'em and tie 'em up, then give 'em something to eat. Then he get an ax. Without the steer know anything, whop, right in here (at the neck). Just like it go to sleep. (Laughs) Kill 'em right away like that, no suffering.

IH: Yeah. But that's instant.

KA: And then he cut 'em and bleed 'em. Otherwise won't be good, eh. You got to take out the blood. Take out the blood and everything, and then intestines and everything. And they get cloth, they take the cloth, soak 'em in saltwater, and then rinse 'em. And then they clean the inside of the carcass, eh. And then what they do, skin 'em, take out all that, then they salt 'em. Then they take this kind sheet for you cover your big double bed. Hang 'em [i.e., the carcass] up. Then cover 'em with sheets with clothespins so the flies cannot get in. And that was my job, too.

IH: What was that?

KA: Go with the, you know da kine, any kind tree with branch.

IH: Oh, shoo the flies?

KA: Yeah, just shoo the flies away.

IH: (Laughs) And how long did they hang it up like that?

KA: Not too long, maybe all day, like that. Maybe about ten o'clock in

the morning when it's really hot. Go maybe from ten to maybe about three o'clock. Then put 'em away. Then maybe for three days, then you got it.

IH: And did you have vegetable gardens or taro patch or anything down here, too?

KA: No. Because over here was tough to plant taro because all salt water. But then my grandfather had another place up at Kōloa [St. Raphael's] Catholic Church. That was the place where we plant all the taro. Had lot of taro. So we get all our taro and everything from mauka. From the mauka house. And every time we want anything, we just get the horse, and hook the buggy up, go with the horse, in those old days.

(Laughter)

KA: My mother used to go and with another lady that was living close to us. She want go up shopping like that, so used to take me and then both of them stay in the wagon and I get to sit down on the floor. And then in the back, there's a small [space], where you can put your ukana. And go up, go shopping, and everything. When everything finish, okay, coming home, now. And me, I have to sit down, down between the two of them. I sit on the floor. And I used to be the one that always get the worst of it. Because they're coming home, the groceries all in the back, you know, one small box for the wagon. No room for me because all that groceries inside, so I get to sit down on the floor. The two of them talking, about the horse and then. Then all I hear, this lady, she turn around, "Auwē, pilikia keia (Alas, this was a problem). Pilikia keia." You know, in Hawaiian, eh. Which mean the horse going lift up his tail. When he lift up his tail, that's mean that he wants to doo-doo.

(Laughter)

KA: And when he does it come right where I'm sitting. (Laughs) So, later on, couple of times was like that, then next time, "No way!" I'd say, "No, I stay home."

(Laughter)

IH: Oh, boy. And when they went shopping, did they go to Kōloa?

KA: Yeah. Go to Kōloa. Kōloa, they had one butcher shop. You can buy all the meat you like. But mostly they go is for their rice, things like that, you know. Because, like beef, we didn't have to worry for beef because we had our own. Whenever we need, my stepfather used to kill one good-sized bull, and then make salt meat and then dried meat, because them days no refrigeration. So if you want to eat stew meat, you better eat 'em right away, because no way of keeping 'em, eh. You get to salt 'em. Salt or dry 'em.

IH: And you folks used to salt the fish, too, huh?

KA: Yeah. We get all the salt right there.

IH: From the same salt pond?

KA: Yeah. Because everybody had salt. Every house you'd see the lines of all the dry fish hanging up. Real old Hawaiians, eh.

IH: Yeah. And the flies didn't bother it?

KA: No. Hardly any flies. There's nothing to throw away for the flies to come on. The only thing we have you watch out for was the mosquitoes. The reason why, like in the evening time, each bed had mosquito nets. Yeah, mosquito nets. Nighttime when you go to sleep, somehow or another, one thing that they used to use just like mosquito punk, but it isn't, you know. The Hawaiians.

IH: What was it?

KA: I don't know.

IH: Was it the coconut husk?

KA: Yeah, something, yeah. Coconut . . .

IH: I know I've seen some Hawaiians use the coconut husk. They just burn it.

KA: Yeah, yeah. They burn 'em, you know when it's kind of dry.

IH: The dry one, yeah? Did you see that?

KA: Yeah, that, too. And that coconut, the shell, that they used to keep, too. Dry coconut, they split 'em in half, then let 'em open and then dry 'em up. And that they used to make their, you know to hold their fish, or poi, like that.

IH: Oh, like little dishes?

KA: Yeah. You know, they cut 'em some way. And then surface 'em on the outside [i.e., remove the husk from the shell]. And then they put another piece of the coconut [connected with the curved sides together] then it stands up just like a cup. Or a boat, you know. I think you saw that, yeah.

IH: Oh, yeah, yeah. I've seen something like that.

KA: And they used to use that for raw fish, anything.

(Taping stops. Then resumes.)

IH: So they were still making dishes out of those coconut shells, then?

KA: Yeah.

IH: Oh, that's interesting. Okay, what other kinds of fish were abundant? I know you talk about moi. . . .

KA: Moi, āholehole, nenue, 'ō'io, you name 'em.

IH: They were all there?

KA: Akule, and then 'ōpelu. Morning time you go, rough sea. And then early in the morning the tide recede, low tide. Then you walk down the beach, you go. Walk around, then you can hear the splash. Fish all trap, nighttime, when it's high tide they come in the ponds. And they stay in the pond and maybe they resting. And the tide recedes, and all of a sudden, they trap. Nowhere to go, they get to wait until high tide, then they can forage for themselves, go out. Early in the morning I used to go down. I go pick up what I like. And then sometime nice kind moi like that. Every time try grab 'em. Get away from me. What I'm going to do? Then you think. Go get some kind pail or something and bail the water out. (Laughs) That's the only way I used to get 'em, eh.

IH: So was when you got a little bit older that you started using the throw net?

KA: Uh huh [yes]. Well, them days, you know my mother made me a throw net. And then I learned from a small throw net, then get a bigger one. Early in the morning I used to go down with the throw net. You look a fish right in the front, right in the front your eyes, you can't miss 'em. And you throw the net, and then sometime too much [fish]. So I got to take whatever I can carry in the net--the rest I throw 'em away--and bring 'em home and then . . .

IH: You throw 'em back in the water?

KA: Yeah. I take only enough. I bring 'em home and then . . .

IH: But they're still live, eh?

KA: Yeah.

(Interview interrupted, then resumes.)

IH: When you throw net, the fish don't die, yeah? You can put it back the ones you don't need?

KA: Yeah, yeah. Take whatever you want, eh. Because what you going do with all the fish? You take what you want and then you get neighbors, you give 'em the fish. They look at you and they tell, "Shaa!" (Laughs) They don't want 'em, because every day fish, every day fish, eh. So only the ones that my mother and my stepfather, they tell me what kind fish to bring home. And bring home maybe two of a kind, eh. Not more than that. Because they don't want to go clean the fish, and then go salt 'em, and dry 'em out. No time for that. If you want fish, right there.

IH: So they send you down the beach. They want this, this, and this. And you go shopping down the beach?

KA: Yeah.

IH: (Laughs) Wow. Can you still do that today?

KA: No way, no way. Today, maybe I know plenty guys go fishing like that, carry their throw net and everything, for catch fish for the house. No more fish like that, then they get to go buy something for dinner, eh. Even me, I go out fishing, I still able to catch fish because I learned from my tūtū. He say, "Never be pī." You know. "No be greedy."

You catch fish like that, somebody come, "Hey, you got plenty fish. You got plenty fish?"

"Yeah. Here, take some." Always give.

And I said, "Tūtū, why?"

"More you give, more luck for you." That's my tūtū's way of telling me, "No be pī." When you get something, even they no ask you, you tell them that they can use some. Give 'em because you get all the fish you want over here. . . .

But my days there were hardly any, you know, Japanese was very few. Mostly Chinese. Portuguese, we had quite a bit.

IH: I know you mentioned last week that the Filipinos, too. And you saw more Filipinos, I guess than Japanese. I guess they were more fishermen, eh? So then it was harder . . .

KA: Yeah. Because the Japanese came in first, then later on the Filipinos, eh. The Filipinos started to come in, eh. And then that's when they had a big fight among the Filipinos and the Japanese. Because the Japanese, they were by themself, and the Filipinos, by themselves, see.

IH: Oh, so they didn't get along, is that what you're saying?

KA: Yeah.

IH: But they both came down here to fish?

KA: Yeah, well, the Japanese, you know. Japanese, they come down. . . . Not too much, eh. But had lot of fish, enough for everybody.

IH: You know, as you got older and you went to, first you went to work at the cannery, right?

KA: Yeah.

IH: Were you still living down here at Po'ipū?

KA: When I worked for the cannery?

IH: Uh huh.

KA: Yeah. Not here. Right down that Brennecke's Beach. We had a home over there. When my tūtū died that Po'ipū Beach Park was sold for the swimming beach. The house and everything was sold. So we had our home up here right by Brennecke's, you know, the beach.

IH: Oh, so you built another one on this side?

KA: No, the house was there. This guy was living in that house. He was lighthouse caretaker. So he left the place. He was the lighthouse keeper. Somebody else came in to take his place and then he had to go to Honolulu. He had lost that job. So the house that he was staying in was my grandfather's property, but that guy he used lumber from the lighthouse . . .

END OF SIDE ONE

SIDE TWO

IH: Okay, we were talking about your house when you had to move over here at the house by Brennecke's. And the guy who built the house, he got the wood from up at the lighthouse?

KA: Yeah, lighthouse. And he built the house and everything, and then my tūtū said, "Well, that guy going to have to leave the premises." Because that property belong to my grandfather, where he build the house. And there was another house there, too, see. So he didn't want to. He said well, he built the house and he stayed in the house.

But he [my grandfather] said, "You weren't paying for the property tax or nothing." My grandfather say, "No way." So went to court. The judge tell him he had no grounds because that property was my grandfather's property. Not because you stay on the property that [you own it]. No, that's my grandfather's property. So he had to move out, so he went to Honolulu.

IH: So that's when you moved in over there?

KA: Yeah.

IH: And you were working at the [Kaua'i Pineapple Co.] cannery [in Lawai] at that time?

KA: Yeah. You know them days, we moved from down Po'ipū Beach Park, we moved up to in the front here and down right on the beach. And

then, I was young boy yet, but then, go to school, after school you go up to Kōloa town, the truck was there waiting for you. All children, now. And you jump on the truck, and take you right to the cannery, then you go in, they give you your bango and everything. Then you go work.

IH: They give you your what?

KA: You know your card. Just like your passport [i.e., time card] that you working. Small pay. You know, young children, eh. You go work, like school is over, and then when we get to the cannery it's about 2:00 or 2:30, like that. And then from there on, you stay. All small, young kids. They put you underneath the conveyor, you go pick eyes and the table running. You got to go pick eyes [from the pineapple], you know. Well, plenty kids, so you get lot of fun, eh. I think you work one whole day, especially Saturdays. You go work, you start early in the morning. The wagon come down, pick you up, take you all the way to the cannery. And over there, you stay over there, you work, work, work, work, until I think about 8:00, 8:30 like that, in the night.

IH: Oh, wasn't that tiring at such a young age?

KA: Yeah. But kids you know, they get lot of fun.

IH: Did they feed you, too? Or you have to take your own?

KA: No, you have to feed your own. There is a store outside that you can go over there. You go over there, you get one big--I don't know what kind, pie or what--ten cents one, [or] you get the nickel one. Soda water was nickel. We used to have lot of fun, though. But then at the end of the month when pay you, "Hey, today payday." They give you all cash in the envelope. Yeah, how many days you work, how much, how much you make an hour, like that. All cash, not check, just cash. Hey, you feel good, you work one whole month get plenty money. I come home, "Where you going?"

"Oh, I get plenty money." You go count the money, only about six or seven dollars. But them days what, that was big money.

IH: Were you able to keep your own money, save your own money, or did you have to give it to your mother?

KA: I give 'em to my mother because you don't need money. We get everything, we get our beef, fish from the ocean, and everything. Money was no object to me because, only I go to school, you take your own home lunch. Them days they never have cafeteria, yeah. So we so used to, morning time, you take a good breakfast and no lunch. And then school used to let out about one-thirty. But then if I get little bit too hungry, I go to the store that we deal from. My mother say, "If the boy come in, he hungry, he like soda water or snail [pastry], give 'em to him." So if I get hungry, I go to the store . . .

IH: Oh, so you had like a monthly account that she pays only at the end of the month?

KA: No, no. Because she deals from that place. So I go over there, I tell 'em what, "I like one doughnut or one snail, and soda water like that." Put 'em down. (Laughs)

IH: And did you ever trade fish or meat at the stores?

KA: Later, later on, yeah. You know when . . .

IH: Oh, when you got older?

KA: Get older like that, see. I used to go catch fish, and then go up to town. Then go to the store, "I get fish for sell."

He say, "Aaaah."

Tell 'em, "No, I take what I like, you take the fish." You take fish like that, we change. That's the way to go.

And some well, they give you money for 'em. Okay, you take the money.

And the other guy, if he say no. I tell, "Well, I give you fish, I like take something like that." We trade, eh.

Then he say, "Okay, okay, what you like." I tell what I like. Then he, "Okay, I give you this, you give me so much." So much fish like that, exchange.

IH: That's a good way, yeah?

KA: Yeah.

IH: What store were you able to do this?

KA: They had one trading store and they had one Chinese store [Chang Fook Kee]. I used to do 'em with the Chinese. You know, he has all kind--he was a baker. Baker and then he has his own restaurant. With guy like that it's easy, yeah. Because you got plenty food, you know what you like. And then you take the fish, and people come in, eat. Then he sell the fish, see, to them. Cooked fish, fried moi, or fried aholehole, like that.

IH: Okay, I know that your stepfather was a cowboy and you folks rode horse.

KA: Huh?

IH: You and your brothers also rode horse quite a bit and helped with the ranch chores. Did you ever get involved in rodeos?

KA: No. That's one thing that---yeah, well, at that time we never had rodeo. Rodeo was---that was way back, now. Way back in the '20s.

IH: They didn't have rodeos then?

KA: They had race like that, but I was little bit too young to go in. Because they get rodeos only for the cowboys, you know the old people.

IH: And what other kind of ranch chores did you have to do besides feeding the animals?

KA: Well, the ranch chores, all I had to do is like after school when I get through come home, change clothes, change my school clothes. And put on your regular, you know everyday wear. Then I go do something else until I figure time ready for me to go. Then off I go. Go take a rope, I walk, go where the pasture is. Go with the rope and then, stop, pick up some kiawe beans, and go up there [to] the fence and the gate. The animals all were waiting for me. So what I do, I just go into the gate, go on the side. Here comes the horse. Give 'em beans, kiawe beans. Throw 'em to him. Then he bend over, he start eating the beans, then I put the rope around his neck and make a double hitch, you know on his nose. Take 'em to the rock wall, I jump on 'em, and then open the gate. And let the cattle go, they go all the way down to the pavilion there. Go to the water, drink water, when they all full, then I chase 'em back. They go all the way back where they come from. Take the horses, too, I take 'em. Open the gate, they go in, I let the horses go, then I walk home. That was my daily chores every evening. From Saturday to Sunday, right through, seven days a week.

IH: Did the ranch have a fence around it?

KA: Yeah. Just one side. All was all stone walls, yeah, was all stone walls. And in them days not too much vegetation. The trees weren't too high.

IH: Okay, then after you were working in the cannery, then. . . . I'm sorry, where did you say you went after that?

KA: Gee, I had all kind jobs, no. From the cannery, and then. . . . When I went---working in this [Kaua'i Pineapple Co.] cannery here, and then [a cannery in] Kapa'a, too, and later on I, you know. When I quit school, then I went into pineapple. You know, pineapple in the pineapple fields. Then I didn't want that, working in the pineapple fields, then they said, "We have different job for you." Then went in, then I started to work for contractors. I was young boy yet. Dig ditches, you know for irrigation water or for pipeline. The pipeline one was the best because was top pay. You know, it's not like plantation, eh. This is from the government. So that went get me into it.

IH: So you never worked up in the cane field?

KA: No.

IH: Why is that?

KA: I didn't want to work in the cane field, because you work for the plantation, like that, your foremen and everything, they dirty people, eh. I know plenty guys used to get hit with the whip. So I didn't want to work in the [cane field]. I figured the best place for me to go to work was in the cannery, and then after the cannery I went out in the fields. You know, pineapple field, that was better.

IH: So the pineapple [field] wasn't as bad as the sugarcane plantation.

KA: No, no. Pineapple, they were kind of lenient, eh. But this [sugar] plantation, oh, boy. You know the Filipinos, they used to get hit with the whip, eh. The foreman come around, and "Godfunnit," you know, and just slam the whip, but only noise, eh. No even touch the guys, eh. Just to frighten him. So I go work for the cannery. That's money for the pocket for my schooling, you know lunch, stuff like that. That takes a big burden from my stepfather. You know get our own money. Then after that, then went as far as seventh grade then my stepfather, my mother, too, got to go out and seek for job. My stepfather, yeah. And he lost his legs, you know. One leg and then he kind of cripple already, eh.

IH: So your mother had to go out and look for work?

KA: Yeah. And me, I had to quit school and go work in the pineapple fields. And then later on job started come in and then I told my mother, "Through schooling." Said, "Go work." And I'm going to work. Then they said, "Oh, there was a job and they were hiring." At that time I was only about eighteen years old. No seventeen.

So I went down, they were building that Port Allen breakwater. And they had lot of job in the quarry, so they were hiring, so I went down. And good thing this guy knew my brother. So he say, "Oh, yeah, your brother was working for the breakwater down at Nāwiliwili. Yeah." Oh, oh, oh. And he said, "Oh, that's your brother?"

I tell, "Yeah."

He said, "All right."

IH: So that got you in?

KA: He said, "You're going have to go work ordinary labor."

I said, "Anything."

So he said, "Well, you go in the quarry. You know rocks, pick up

rocks. When they dynamite, you help load the trucks."

So, I started to work and every week you get paid, see. And that was good. So I moved down and stayed in--they had buildings for people that worked for the breakwater. So you paid I think dollar half, a week, for your room. And two guys can stay in one room, and each building has three bedrooms and they have one kitchen that if you want to cook, you can cook inside there . . .

IH: [One kitchen] for all three [bedrooms]?

KA: Yeah. Well, that was good. I started to work over there and then all of a sudden they moved the crusher. Then they said, "Hey, you go work in the crusher." So I went rock crusher, and go work in the crusher little while. Then they were building the breakwater. So something went wrong. These guys when they were moving the big crane, some object fell down. Fell down and was kind of deep. So they mark 'em. And they were cripple. Gee, you know, they needed that stuff that fell down. So I was young but I was a good diver. So I went over there and said, "Where is the thing?"

They said, "Down here. We marked 'em already."

Say, "Okay, I go home, I go pick up my shorts and everything, and get my glasses." I said, "You guys sure it's the same place?"

"Yep."

So I went pick up my shorts and goggles. The guy he said, "Right down here. That's where it is." Wasn't too deep, maybe it was about twenty-five, maybe thirty feet. So I made my first dive, I went down, look around, I had hard time to see 'em.

Then all of a sudden I saw this thing sticking up. So I come up. I take one rope down with me. Go down with the rope, I hook 'em all up, come up, and say, "Okay, you guys, get the winch and pull 'em up, but be careful how you guys pull 'em up because it's kind of heavy, eh." Pick 'em up, everything come up, <u>bumbai</u> soon come up.

The guy look at me, he [has] a big crane that handle all the big equipment. He said that saved him plenty money. So he said, "Where you working for?"

I say, "I'm down in the quarry."

He said, "Get the hell out of there. You come over here. I give you job, water dog. You stay here always with your shorts and your goggles. Anything fall down, I want you." And then when they move the pilings, I have to go down and put anchor--all cement bags around one of the pilings. Then I had it made.

IH: Yeah. Wow, sounds like an interesting job. How long did you get to work at that job?

KA: I worked over there until it got completed. Then they want me to go to Honolulu. Go with this construction gang. But then my mother say, "No." She say, "You can go if you want to, but." She said, "You know, you the only boy that we have. The last of the Mohicans. And you know we getting old." My stepfather, he had lost one of his legs.

So I tell my mother, "Okay, I stay back." I stayed back, but I didn't regret it.

IH: So all this time you're living down here at Po'ipū?

KA: Yeah.

IH: Did you ever move anywhere else?

KA: When my parents all died. (I took vacations to California to visit my adopted daughter who lives in Costa Mesa. I made these visits in the '60s and early '70s.) When my first wife died, then I met Carylin. So I went with her to her hometown, where the parents was living (in Oregon). We stayed with them for I think maybe two weeks. I took my vacation (in 1977). I get so many days, I think, something like fifteen days a year vacation time. So I went up there, stayed with [her parents]. Go visit them.

IH: I thought that when you went up to visit that you stayed up there for a while.

KA: Yeah. When we went up to (Oregon), that's the first time that we went up, to visit my in-laws (Carylin's parents). We stayed over there for couple of, I think it was about a week or so. (In 1984 we went to Riverton, Wyoming to visit her parents again and stayed until 1986.)

IH: And how did you like it up on the Mainland?

KA: They can give 'em back to the Indians.

(Laughter)

KA: Yeah. People like you and I, we cannot go to the Mainland. You know the foodstuff, and the weather, the climate like that, eh.

IH: It's too different, yeah?

KA: Different, and over there, if you want to take a dip, you got to go jump in a lake or a ditch. No. You go in the market, where the hell the akule? No more akule. No more 'opihi, no more limu. (Laughs) So I tell Carylin, "Hey, let's get the hell out of here. Go home." So this last time we went I stayed up there pretty long. Two years. That's about my speed. Wyoming, heh!

IH: So did your mother always make Hawaiian food? Did you folks eat a

lot of Hawaiian food, fish and poi, that kind of things?

KA: Yeah, fish and poi. And then, well, you get fish and poi. I even had a good life with my stepfather because he was a cowboy. Always we had meat, jerky and salt meat. So as far as food was, we had more than enough. And them days you don't have to worry about eating because Hawaiians, no matter where you meet them, if they sitting down you just about to eat. "Komo mai. Mai, mai, mai. Come, come, pa'ina." You know, "Come eat." Never mind if we haven't got too much, but we share what we got. (Laughs)

IH: And were the neighbors here in Po'ipū pretty friendly like that?

KA: Yeah, the people that we had over here was Hawaiians, all of them. You get to know each other. Then Hawaiians, they'll come over, visit. Hawaiian style, you come over visit, tell them, "Stay for eat. Eat before you go home." That's their custom was. First thing, "Hey, komo mai. Eat."

IH: They used to have a big celebration down here that people would talk about, Fourth of July, down at Po'ipū Beach.

KA: They always had. Every time when it comes Fourth of July, Dr. Waterhouse, he was a doctor in Kōloa town. (He would have a big picnic at Po'ipū Beach.) So when it comes Fourth of July, that's a big thing. Right down at Po'ipū Beach Park. Underneath the pine tree you get big barrels, all with cold drink in. And with ice. And you drink all you want for free. And they have, Japanese like that, they have musubi, things like that, and make kaukau and everything. Hey, everything was free. You hungry, there's the table, go help yourself. And everybody, you see them down the beach, playing in the water. You don't worry, because even if I was that small, I used to manage to get fish. And my other brother, we catch plenty fish, and the rest of the Hawaiians, we catch all kind fish. Bring 'em and you know, Japanese, that's what they like, fish. They clean 'em and cook 'em. So every time, I know when I was young kid, just waiting for Fourth of July, with all the goodies.

IH: And that was sponsored by Dr. Waterhouse?

KA: Yeah, well, by Waterhouse and then by the plantation, too. So the plantation [families], instead of walking down, they all meet at the mill, and the train bring 'em down. Come on the railroad track with the train and couple of cars in the back. They come right down, right past Po'ipū Beach Park. They have one road coming down over there. The train used to come, go all the way to Kōloa Landing. So they come right on the top over there, they stop [at Kōloa Landing] and then the people walk down [to Po'ipū Beach] with their pū'olo, eh. You know, their baggage. Spend the whole day, and then when it's time to go back, all those who ride the train, the train come down and blow the whistle, you know waiting for them. Blow the whistle. The first whistle, "Hey, you guys, get ready. Pack up and

stuff." Second whistle, "Hey, you better go." Third whistle, that's the last whistle, you going walk home if you miss the train.

IH: Oh, sounds like a nice party. They had music, too?

KA: Yeah. They have games and all kind. The place used to be crowded. What I mean, them days, when you get about two [hundred], three hundred people, that's quite a bit.

(Laughter)

IH: Do you remember if there were any other celebrations they might have held in town or down here?

KA: No, the only celebration they have over here like that was Fourth of July. But then for the Catholic, every year they have Holy Ghost [Feast]. Saturday, Sunday, two days I think, eh?

IH: I'm not really sure how the thing went. They used to hold it up here at St. Raphael's Church, yeah?

KA: They make a big lanai, all coconut leaves and stuff like that. It's not at that [St.] Raphael's Church, it's this side, just before you come into Kōloa town. Used to, they had one park over there.

IH: That's where they held the celebrations?

KA: Yeah. Celebration. And you see the sweet bread come out, watermelon come out, and then you see even guys come in with homemade wine. Guys who like to drink. "Hey, brother here, get homemade wine, yeah." Then after Saturday, there goes the dance and music, all the Portuguese, dancing. Them were the good old days.

IH: Did you spend much time up in Kōloa when you were young?

KA: When I was young, yeah. When I was young, when I first came I used to stay up where the Catholic church is, my grandfather had a big house. Then later on we moved down to Po'ipu here.

IH: Do you know about how old were you when you moved to Po'ipū?

KA: I would say when I moved to Po'ipū I must have been maybe about four years old, I think. Four or five years, somewhere around there. Because I know I used to come down on the buggy, eh. I used to sit down on the floor. I still remember that. Damn horse doo-doo on top me, too.

IH: Gee, I think that's all the questions I have, would you like to add anything else?

KA: No. Them were the good old days. Sometime I think about it, and I say, "Oh, them days, a nickel was a nickel." If you get twenty-five cents in your pocket, you're a rich guy.

(Laughter)

KA: Life was good because no matter where you go, especially with the Hawaiians, first thing they said, in Hawaiian, "Komo mai, pa'ina." You know, they said, "Come on in, come eat. Before you go play, come eat." That's one thing that I give the Hawaiians credit. Always they think about eat, the kids eat. And then if you play little bit too long, here the tutu come out, watching the kids, turn around, look at the sun. When the sun almost going down, come out, "Hey." In the Hawaiian, "Ho'i, go home. The sun going down. Got to go home, got to pray before the sun go down." That was the Hawaiian style.

IH: Pray before the sun goes down?

KA: Yeah. No matter what you doing. You know, hey, the sun going down pretty soon, get the hell out of here, go home, run if you have to. Go home. The Hawaiian style was, mo'opuna, everybody get in the house. Before the sun go down we all in one ring. Sit down, then somebody pray. In the household like that, had the boss, or the tutu wahine or tutu kane. We all sit down. Pule kakou, in Hawaiian, eh. Pule kākou. Then they thank the Lord for the beautiful day, and for keeping us alive and happy, good health and everything. That was the must. No matter what you doing, before the sun go down, throw everything and run like hell, go home. We, all of us were taught that way.

IH: So your mom still had kept some of the Hawaiian [Christian] religion?

KA: Oh, yeah. Every time, no matter where you go. You go fishing, or you going do something, you going be all alone. She say, remember, you get one boss up there, wherever you go and you know [there] is going be danger, you talk to him, you pray to him. You pray to him then you find yourself, your body is light. No care because somebody is watching you. That's the reason why [when] I go 'opihi picking, I don't want nobody with me.

IH: Oh, yeah. Why is that?

KA: Because I going have to watch that guy. By watching the guy, you know waves come, I got to go yell to him. Watch for the wave and watch for him, too. I can get hurt.

IH: Yeah, 'opihi picking is pretty dangerous, yeah.

KA: Yeah. How many people die from picking up 'opihi. Especially da kine greedy ones. Greedy ones, charge, they see the 'opihi plenty, yeah. Never mind the wave, just going, go, go. Then all of a sudden, big wave. What I going do? Too late already. [The wave] pick you up and slam you on the rocks.

IH: So did you have anyone who taught you about the ocean or did you

just learn on your own?

KA: Well, mostly---my mother always tell me, "Whenever you go fishing . . ." Because my father was a good fisherman. And she said, "You got to remember this, now, when you go fishing, you make sure that the Lord up in heaven is with you. When you leave this house, you ask the Lord, 'Be with me at all times. If I said something, forgive me. But be with me. Let your guardian angel be with me at all times.'" So I got so used to that so when I go, can be rough. Up to him.

It's just like nothing. Plenty guys tell me, "How come you never take partner? Bumbai, can watch you."

I said, "No, I get partner already. My partner watch me every time." But they no catch on. (Laughs) Yeah you go by yourself, that's the best, because you know what you doing, and you not watching the other guy. If you watch the other guy, you going get hurt.

IH: Well, I guess that's it for today, then, eh.

KA: Yeah, I guess so.

IH: All right, thank you.

END OF INTERVIEW

KŌLOA: An Oral History of a Kaua'i Community

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